



قوله تعالى ((بعبدہ)) تشریفاً للنبي ﷺ

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**Allah said in Quran about
his prophet Mohamed
servant (of Allah) because
of that is honor
to prophet Mohamed a**

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Shereen Al-Sayed Al-Araby





. قوله تعالى ((بَعْدَهُ)) تَشْرِيفاً لِلنَّبِيِّ - عليه الصلاة والسلام

Allah said in Quran about his prophet Mohamed (servant (of Allah) because of that is honor to prophet Mohamed ﷺ

- قال تعالى
- ((سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ))





(1) Exalted is He who took His Servant by night from al-Masjid al-Haram to al-Masjid al-Aqsa, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing.

SURAT ISRAA

أما كلمة بعبده ففيها أمران :

servant (of ALLAH) these word is contain two directives





- الأمر الأول : وهو تشریف للنبي - عليه الصلاة والسلام - لأن الله تعالى نسيبه
إلى نفسه فقال : (بعبدہ) وهذه النسبة نسبة تشریف وتعظيم للنبي - عليه
الصلاة والسلام

1- It is a honor for the prophet Mohamed - Peace and
blessings to hem – because Allah add to himself

لأنه ليس هناك أشرف من انتساب العبد لربه بالعبودية،

because you will not find more honorable from add the
servant to the name of Allah by name (servant of Allah)

ولذلك وصف الله تعالى أعظم الخلق وهم الأنبياء بهذه الصفة





Therefore Allah is describe his greater creation (his prophets) by This describe

قال تعالى (وَأَذْكُرْ عِبَادَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ)

Allah said in Quran:

(45) And remember Our servants, Abraham, Isaac and Jacob - those of strength and [religious] vision.

SURAT SAAD

وقد وصف الله تعالى النبي - صلى الله عليه وسلم - بهذه الصفة في أكثر من موضع في القرآن

قال تعالى : (سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا) أسرى بعبدہ ، قال تعالى (الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ) وقال تعالى : (وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ ..)
فهذا تشريف للنبي - عليه الصلاة والسلام .





Allah was use these describe to describe his prophet
Mohamed in more (Ayah) in Quran like:

- (1) Exalted is He who took His Servant by night from
al-Masjid al-Haram to al-Masjid al-Aqsa, whose
surroundings We have blessed, to show him of Our
signs. Indeed, He is the Hearing, the Seeing.

Sorat Alisraa

- (1) [All] praise is [due] to Allah, who has sent down
upon His Servant the Book and has not made therein any
deviance.





Surat Al-Kahf

(19) And that when the Servant of Allah stood up supplicating Him, they almost became about him a compacted mass."

Surat Al-Jinn

- الأمر الثاني :

(2)

أن وصف الله عز وجل لنبيه – عليه الصلاة والسلام - بالعبودية دليل على
أن الله عز وجل يحمي بهذا التوحيد ؛

Allah describe his prophet Mohamed by these describe to
protection (the monotheism) in Islam





لأن الآيات والمعجزات سبباً في غلو الناس في الأنبياء والأولياء

Because the miracle and wonder is the reason of radicalism some people in the prophets and the holy men

فإذا كان النبي - صلى الله عليه وسلم - أسري به في جزء من الليل ثم عرج به إلى السماء ووصل إلى سدرة المنتهى وهو المكان الذي ينتهى إليه علم الخلائق من الملائكة وغيرها .. وصل إليها النبي - عليه الصلاة والسلام - فلا تظن به شيء من صفات الألوهية

So when we know that, the prophet Mohamed - Peace be upon him- took by night from al-Masjid al-Haram to al-Masjid al-Aqsa and he is go up to the sky and he is go up to the (At the Lote Tree of the Utmost Boundary) that is the place who stoped in these place (all what creatures know





) whether the Angels or other creatures, the prophet went to it but it is not mean the prophet is God , No, he is not a God , and he don't have any describe of God's describe

ولذلك لما أيد الله عيسى عليه السلام بالآيات العظام كإحياء الموتى وإبراء الأكمه والأبرص ظن النصارى أنه إله ولم يذكروا أن ذلك كله كان بإذن الله

Because when Issa – ﷺ Peace be upon him Allah was

Given him the miracles like :

he cure the blind and the leper, and he give life to the dead, the Christianity Thought (he is a God, but he is'nt) and the Christianity did not say (they all did by Allah by Allah's Permission ,)





قال تعالى : ((وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًا
بِإِذْنِي ۖ وَتُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ بِإِذْنِي وَإِذْ تُخْرِجُ الْمَوْتَىٰ بِإِذْنِي ۚ))
(١١٠) المائدة

Allah said in Quran :

(110) [The Day] when Allah will say, "O Jesus, Son of Mary, remember My favor upon you and upon your mother when I supported you with the Pure Spirit and you spoke to the people in the cradle and in maturity; and [remember] when I taught you writing and wisdom and the Torah and the Gospel; and when you designed from clay [what was] like the form of a bird with My permission, then you breathed into it, and it became a bird with My permission; and you healed the blind and the leper with My





permission; and when you brought forth the dead with My permission; and when I restrained the Children of Israel from [killing] you when you came to them with clear proofs and those who disbelieved among them said, "This is not but obvious magic."

Surat Al-Maaida

لكنهم لم يدركوا هذه الحقيقة فعبدوه من دون الله عز وجل

But the Christianity didn't Understand This fact so the Christianity were Worshipped Issa ﷺ - - Peace be upon him
– and disbelieve of (Allah)





ولذلك كان النبي – عليه الصلاة والسلام – في غير مناسبة يقول : " إنما أنا
عبد لا تطروني كما أطرت النصارى المسيح بن مريم وقلوا عبد الله
ورسوله – عليه الصلاة والسلام

Because of this the prophet Mohamed – ﷺ - - Peace be
upon him said :

Do not exceed in praising me as the Christians over-
praised Esa' Alayhis Sallam ﷺ - Peace be upon him
(That they made him the son of God.) I am bondsman of)
Allah, therefore, call me
the bondsman of Allah and his(rasul) Messenger) ﷺ -
Peace be upon him





فوصفه الله عز وجل وهو في أعلى العظماء وهو فوق كل البشر

بهذه الصفة وهي صفة العبودية حتى لا يتصور أحد من الخلق أن النبي –
صلى الله عليه وسلم – له شيء من صفات الألوهية .

So Allah adjective his prophet Mohamed – ﷺ Peace be
upon him

By use this description: (servant (of Allah)) , and the
prophet Mohamed is The greatest of (all great human
being) , Even No one thinks the prophet Mohamed – ﷺ -
Peace be upon him - have some of God's description





((سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى
الَّذِي بَارَكْنَا حَوْلَهُ))

(١) Exalted is He who took His Servant by night from al-Masjid al-Haram to al-Masjid al-Aqsa, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing.

Surat Al-Israa





ومسألة أخرى في هذه الكلمة وهي حرف الجر ((ب عبده)) فكأنها باء
المصاحبة كأن الذي اصطحب النبي – عليه الصلاة والسلام – في هذه الليلة
ربه سبحانه وتعالى فكان معه معية علم ، وإحاطة ، وتأيد ، ونصرة ،
وتزكية ، وكل ذلك رفعة في قدر نبينا محمد – عليه الصلاة والسلام .

And there are another matter in this Word

(بعبده)

That is the Character (B in BeAbdehey)

ب

It is Like Accompaniment's Character





As mean that Allah was with his prophet Mohamed in this night (Allah with him by : accompaniment of science, surrounding, Support and patronage, Recommendation, and all that was a Sublimity of the prophet Mohamed – ﷺ
- Peace and blessings

((سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى
الَّذِي بَارَكْنَا حَوْلَهُ))

(١) Exalted is He who took His Servant by night from al-Masjid al-Haram to al-Masjid al-Aqsa, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing.

Surat Al-Israa

